

*Sellon*  
*1784.*

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K E Y

TO THE

Three first Chapters of GENESIS,

O P E N I N G

TO THE

MOST COMMON UNDERSTANDING

THE

PRODUCTION OF THE WORLD,

THE

C R E A T I O N,

FORMATION AND FALL OF MAN;

AND THE

O R I G I N O F E V I L.

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L O N D O N:

PRINTED FOR AND SOLD BY T. WILKIE, IN  
ST. PAUL'S CHURCH-YARD.

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K. E. V.

TO THE

These are Chapters of GENESIS

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MOST COMMON UNDERSTANDING

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## P R E F A C E.

**K** NOW thyself, *was a precept delivered by Solon, the Law-Giver of Athens.--*  
Deny thyself, *was a precept delivered by the Christian Law-Giver, Christ Jesus: The first, according to Solon's meaning, may make Philosophers; the last, we know, maketh humble Christians. Philosophy multiplies Worlds, and fills them with Inhabitants; for it cannot conceive that the Planets were made for Man, and only to illuminate this Earth. By wisdom,*



*said St. Paul, the World knew not God. 1 Cor. i. 21. Wordly wisdom can penetrate no deeper than the surface of things, when it attempts to go further, it must call to its aid Conjecture and Supposition; this is the best foundation it has to build on, and Systems upon Systems have been raised upon it; but they have vanished, and must all vanish, like the baseless Fabric of a Vision. Nothing can stand the Test, but the account of the Creation and Formation of all things given us in the Scriptures. Philosophers look only upon Man in his present State; they make no distinction between the Son of God bearing his Image and Likeness; and the Son of fallen Man, a Mass of Corruption, helpless and without the least power. But Man, when first created by God, had not in him the least Corruption; he was a Creature of such stupendous power,*



power, that the whole world was under his Dominion; Nothing could possibly hurt him; no Cold could reach or Heat affect him: All the Elements were subject to his Command. But of such a wonderful Creature, it is not possible in our present State, to have a just Idea. Yet if we look to the second or last Adam, 1 Cor. xv. 45, 47, Christ Jesus, when in our nature; and observe how all the Elements were subject to him, and how his word controuled them, this may give us some Idea of the power of the first Adam. Externally Christ appeared only like other men, but internally was seen in him the great power of God, his dominion over all nature was absolute; it extended not only to things that are seen, but to things which are not seen, even to that internal world, where evil Spirits have their abode, but where the Eye of Man cannot penetrate,

penetrate. Now looking at the first Adam in this View, how can a Doubt arise, that all that is seen was not made for man! But this is not attended to; man is only looked upon in his present helpless State, subject to the controul and influence of all the Elements; and from hence Philosophers conclude that so many glorious Orbs, as the Stars, were never created by the wise Author of Nature, to twinkle now and then by night to Mortals.† But this is stumbling at the threshold, and setting out from wrong Principles; all therefore that is drawn from them must be groundless. From hence too originate the Contradictions and Absurdities propagated by Christian Writers. Much has been said on original Sin; but how variously has it  
been

† See Croker's Dict. under the Article, *Universe*.

been treated! Some maintain that Adam's Sin is imputed to us; others look on Sin as an Accident, and that we pick it up after we are born. The three first Chapters of Genesis clear up this Point: as the Reader will see in the following Tract.



( vii )

ERRATA.

Page 15, line 7, *for shall read shalt.*

Page 34, line 20, *for Polycarp read Ignatius.*

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## A K E Y, &c.

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**M**OSES is the only Writer, who has given us a true Account of the Origin of Man.

What the Poets have written of it, is merely fabulous. *Moses's* Account is indeed short, but by comparing the original State of Man, as that sets it forth, with what we all know to be his present State, we find the latter to stand at the utmost Distance from the former.

*Moses* tells us that, after God had made Man, he pronounc'd him *very good*. The Apostle St. Paul says, *I know, that in me (that is in my flesh) dwelleth no good thing*. Rom. vii. 18. No one, I apprehend, will want this to be demonstrated; for Mankind are daily exhibit-

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ing full proof of this Assertion, that *in the Flesh dwelleth no good thing*. But if Man at first was very good, and every thing that was made in the six Days Creation was pronounced by God to be equally so, the greatest and most extreme change must have happened since that Period; for instead of every thing now being very good, there is nothing without a mixture of Evil.

But can we not by examining the Account of the Creation, as given us by *Moses*, tho' short, investigate this matter? In the six Days Creation every thing after its kind was pronounced by God himself to be *very good*. *The Earth*, *Moses* tells us, *brought forth Grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed was in itself, and God saw that it was good*. Gen. i. 12. But take notice, Chap. ii. 5. the Earth is said to want Tilling.---What could cause this? Could it not now bring forth as it did in the third Days Creation? No; we are told that it wanted Tilling, and that there was not a Man to till the Ground.---Not a man to till the Ground! What was become of *Adam*? Could not he *who had Dominion over the Fish*

of



*of the Sea, the Fowls of the Air, the Cattle, over all the Earth, and every thing that creepeth on the Earth.* Gen. i. 26. Could not he till the Ground? No; he was not formed for manual Labour; for Tillage implies Toil, Fatigue and Sweat of the Brow. *Adam* was created in the Image and Likeness of God, a State as far superior to Toil and Labour, as the Angelic is to the Human. Consider, says Christ Jesus, *the Lilies of the Field, how they grow, they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his Glory was not arrayed like one of these.* Matt. vi. 28. Labour and Toil belong only to human Nature.---But how came there then so great an Alteration in the Earth as to want to be tilled? and also why did it want a Man to till it? Certainly a great change had taken place in the Earth, and *Adam* had not preserved it in that good State in which it was created by God.

But if *Adam* was not formed for such fatiguing and laborious Work as Tillage, as undoubtedly he was not, and yet the Earth required and called for it, and there was only one Man existing upon it, is it not clear that

this Man had begun to alter his own State, which was pronounced at his Creation to be very good, indeed so to alter it as to become at last a Tiller of the Ground ? But as a proof that a great Change had taken place in the Earth, we are told that *God had not caused it to rain upon the Earth. Gen. ii. 5.* Here behold the first Division of the Elements : Before this they acted together in equal Harmony. In the third Days Creation Rain is not mentioned as needful to assist the Earth in its Productions, for it brought them forth in the utmost Perfection, because no division of the Elements had as yet taken place : But now that power was lost : For the Earth not only wanted tilling, but rain also, to make it give forth its Fruits. Before, whilst the Elements acted in equal harmony, all that the Earth produced was *very good*; but now it wanted watering, and we are told that a *Mist* went up from it, and watered the whole Face of the Ground. *Gen. ii. 6.* Here again we have a second intimation of things going wrong. *Adam*, as Lord and Ruler of the World, was to keep every thing in the good State in which God delivered them to him; but certainly this good State was altered when  
the

the Mist arose: For in Mists there is a noxious Quality. Now here we have the first Intimation of the Appearance of Evil, and this enables us to solve the Question how a Tree that had Evil in it could arise from that Earth, which at its first formation was pronounced by God to be *very good*. That *Adam* therefore had begun to fall: from the high Station in which God first placed him, that he had lost his first given power to keep the World in the same good State in which he received it from God, the Evil that was in it, and which now made its first appearance, is an evident Proof; for his original Dominion was absolute, he could, like the *second Adam*, *Christ Jesus*, command all the Elements; and he had power to keep the World in that good State in which it was delivered into his hands.

When God made man, *Moses* tells us God created him in his own Image; but afterwards, when a change was begun in him, which clearly appears to have been from the change brought forth in nature, he is no more called the Image of God; but *Moses* says, Gen. ii. 7. *The Lord God formed Man of the dust of the*



*the ground, and breathed into his Nostrils the breath of Life, and Man became a living Soul.* Here observe the Word *Created* is changed into that of *Formed*, which as it discovers an alteration in the Language, so it likewise discovers an Alteration in Man, and that God now formed him suitable to the State to which he was tending: For his Fall was begun, his Power was lost, and he could no longer fulfill the first Purpose of God.

At the Creation, Man in the Image of God was pronounced *very good*; but observe, God says now, *it is not good that Man should be alone, I will make an Help-Meet for him.* Gen. ii. 18. But where was this *Help-Meet* to be found? Moses tells us, in the very same *Adam* whom God created in his own Image. God says he, *created Man in his own Image, in the Image of God created he him, Male and Female created he them.* Now tho' Moses says, *Male and Female created he them*, yet there was only *Adam* at this time existing. How shall we reconcile this, but by allowing what the very Letter of Scripture asserts, namely, that *Adam* was created *Male and Female*; or that his Composition contained both Natures.

Natures. But the strongest Proof we have of this is *Adam's* own words ; for he declares, that the Woman, or female Nature, was taken out of him. *The Lord God, says Moses, caused a deep Sleep to fall upon Adam; and he slept, and he took one of his Ribs, and closed up the flesh instead thereof; and the Rib which the Lord God had taken from Man, made he a Woman, and brought her unto the Man, and Adam said, This is now Bone of my Bone, and flesh of my flesh, she shall be called Woman, BECAUSE SHE WAS TAKEN OUT OF MAN. Gen. ii. 21, 22, 23.* Can any words express more clearly and fully that the *Male and Female* Nature of *Adam* was at this time divided? *Adam* himself asserts it, and gives the name of *Woman* to the female part, because *she was taken out of Man.*

But *Moses* says, that *God* caused a deep Sleep to fall upon *Adam*, whilst this Division was making. Here we have a further Proof that *Adam's* first created State was greatly altered, and that he had parted with his power : For Sleep nearly resembles Death : All the active powers of Man are taken captive by it. But notwithstanding *Adam* was so greatly changed,

ed, he was not fallen low enough to be a Tiller of the Ground, tho' gradually tending towards it; for as yet he knew not that he was naked. No; he was yet in the Garden of *Eden*, which, tho' it appears to be a State much inferior to that of his first Creation, because in *Eden* grew the Tree that had Evil in it, Gen. ii. 8, 9, nevertheless was a State that did not require the Drudgery of tilling the ground. *That* did not take place until he was driven out of the Garden of *Eden*. Gen. iii. 23, 24. This is a proof that the divine Life or Paradifical Nature was not quite departed from him; and that as yet he did not feel any earthly hunger and thirst, the Cravings of which he was obliged afterwards to satisfy by labouring and toiling; by tilling the ground, and obtaining food by the sweat of his Brow. When he had eaten the forbidden fruit, the fatal Effect of which God in mercy forewarned him of, saying to him *in the Day that thou eatest thereof thou shalt surely die*. Gen. ii. 17. then his Eyes were opened, and he knew that he was naked; that is, then the divine Life departed, or in other words, he died to his Paradifical Nature, and found himself only an Animal of this world: In a State that ob-

liged



liged him to toil and labour, and to till the ground; and to procure Sustenance by the Sweat of his Brow for a Body, whose hunger and thirst he had awakened, and which daily called upon him for Food to sustain it. *Hast thou, said God, eaten of the Tree, whereof I commanded thee that thou shouldst not eat? cursed is the ground for thy Sake, in Sorrow shalt thou eat of it all the Days of thy Life; in the Sweat of thy face shalt thou eat Bread.* Gen. iii. 11, 17, 19. What an alteration is here from that Language, which *Adam* after his creation first heard from God! there was then no Injunction not to eat *this* or *that*, but as all was *very good*, so a full permission was granted to him to take of whatever he pleased. *Behold, said God, I have given you every Herb bearing Seed, which is upon the face of all the Earth, and every Tree in the which is the fruit of a tree yielding Seed, to you it shall be for Meat.* Gen. i. 29.

But here it may be asked, how came Evil to arise out of *that* which God, after he had made it, pronounced to be *very good*? Were I to adopt that Notion, that God created this World out of nothing, this question I con-

fess myself unable to answer: But as I find not the least Hint in the Scripture to support such an Opinion, I can only answer by asking another question,-----“ How came the “ Devil to be called the *Prince of this world*?” John xii. 31, 14, 30. Was not the Dominion of it given to *Adam*? was not he the sole *Prince* and *Ruler* in it? How comes it then that *Satan* should be called the *Prince* of this World? Is it possible to answer this, but by allowing that this World was formed out of the Ruins of his fallen kingdom? attempt to solve it in any other way, and every step that is taken will be attended with insurmountable Difficulties. But allowing that this world was originally *Satan*’s kingdom, and that when he fell, and ruined it, God took it out of his power and formed the world he gave to *Adam*, out of it, every Difficulty vanishes, and the first and second Verses of the first Chapter of *Genesis*, which have so troubled and perplexed the learned, become easy and intelligible to the lowest Capacity; for on this Ground no Supposition is wanted to support a fanciful Interpretation, Conjecture is silenced, and every thing appears to be according to the Letter of Scripture.

*In*

*In the beginning*, says *Moses*, *God created the Heaven and the Earth*; and then in the next verse tells us that *the earth was without form*. But who, when he reads to the end of the Chapter, can think that God created the earth without form? Every thing in the six days creation forbids such an opinion, for not one Article, that was created or made, gives the least room to entertain that Idea. As soon as they were made or created, they were pronounced by God himself to be *very good*. But *Moses* says, *the Earth was without form and void, and darkness was upon the face of the Deep*. Now how came things in this confused State? Is there the least reason to conjecture that the Materials of this World came from God in this Manner?† *God is not the Author of Confusion,*

† *Pyke*, in his *Philosophia sacra*, printed in 1754, notwithstanding he had the Assistance of the Scriptures, like the heathen Philosopher *Democritus*, forms the World out of Atoms, but yet confesses himself much at a loss how to account for the earth's being without form and void, according to the Mosaic Account. The Hebrew Words, *Tobu*, translated without form, and *Behu*, void, he owns has occasioned much perplexity; but conjecture comes into his Relief, and by supposing the formation to be according to his Creative Fancy, he brings every thing to square with his own Opinion. But Truth has at last emerged out of darkness; and how beautiful doth it appear in its own native simplicity! Mankind for ages have puzzled



*fusion, but of Peace, saith St. Paul. 1 Cor. xiv. 33.* But is it not clear that God put a Stop to the disorder, that had taken place, by saying, *Let there be Light?* Suppose Darknes universal to take place in this world, and the Light to visit us no more, would not all things instantly be thrown into a confused, chaotic State? Is it then contrary to reason to suppose, that this was really the Case with *Satan's* kingdom, and that God by his  
Light

zled themselves about the creation of the world and Man; but laying aside a creation out of Nothing, or from Atoms, and allowing that God took the Ruins of *Satan's* kingdom and formed out of them the world, which he gave to *Adam*, we are furnished with a Key to unlock the Scripture, and to see the Reason why *Satan* is there called the *Prince of this world*; why he has so much power in it; and why another *Prince*, the *Prince of Peace, Christ Jesus*, should take the place of the first *Adam*, when he fell, and be called the *last* or *second Adam*, to regenerate and cause to be born again, the Children of the first *Adam*, that by such a new Birth, and divine nature, they may be capacitated to live for ever with him in his kingdom of Paradise.—Away then with all Conjectures. Let others, if they will, form Schemes of Salvation, or think that God, if he pleased, could save us by any other way: Let them start Opinions, and write and preach to support them; but if they will not wilfully shut their eyes and resist the Truth, *Moses* will inform them, how *Adam* came to lose his kingdom, and how he became a Tiller of the ground; and so the reason will appear why there was a necessity for a second *Adam* to take the place of the first.

Light put an end to the confusion and disorder he had brought into it, and shut up the Darknefs and so covered it with Light as to prevent it from being farther mischievous; and that, when this was done, he took the Materials of *Satan's* kingdom, and formed a world out of them; and that when he had formed it, he placed a Prince and Ruler over it, and gave him power to keep every thing in the good State, in which he had given it into his hands? And if *Adam* had stood as he was created, would he, or should we, have ever known the least Evil? He was pronounced very good at his Creation; whatever therefore came from him in this State must have been good also. But have not we his Children the fullest proof in ourselves, that he did not continue in, but fell from, that high station, in which God placed him?

Now considering things in this light, how easy is it to account for the Evil that began to make its appearance by little and little in *Adam's* kingdom, which he received from God in such a good State. The Earth wanted no Tillage when first formed, for it brought forth every thing in the most perfect State:

But

But when *Adam* began to fall, then his power began to lessen; and as that lessened, the active Principle of *Evil* or *Darkness*, (for they both signify the same) which was before shut up and imprisoned in the Earth, began to make its appearance, and counteract its fertility; and as the fullest proof that the noxious qualities in the Earth were unfettered, a Mist arose out of it, and then a Tree, that had Evil in it, shot forth and grew, and bore that fruit so fatal to man. Whilst the Light ruled and overpowered the Darkness,† the Evil was shut up, and could not possibly break forth: A similitude of which we have in a bright Mid-day Sun, whose Light covers and hinders the Dark-

† Philosophers treat of *Light* in a manner not at all satisfactory; but *Darkness* they pass over as if it was a nonentity, or only a *privation* of *Light*. But *Light* and *Darkness* are real powers, separate and distinct from each other. *Light* indeed hath the preeminence: As *Aaron's Rod*, that became a Serpent, swallowed up all the Rods or Serpents of the Magicians; so hath *Light* the like power over *Darkness*, to suppress and conceal it, so that it shall not be discovered nor its Malignity felt: For where *Darkness* prevails, there anarchy, confusion and every evil work prevail. *This is your hour*, said *Jesus* to the murdering, Blood-thirsty *Jews*, and the power of *Darkness*. Luke xxii. 53. And *Paul's* commission, we find, was

to



ness of this world from manifesting itself. But as soon as the Tree of good and evil arose, God instantly informed *Adam* of its hurtful nature, and withal enjoined him not to touch or eat of it, because it would be his Death. *In the Day that thou eatest thereof, said God, thou shalt surely die.* Gen. ii. 17.

But things were now almost brought to a Crisis, and the unhappy Fall of Man was very nearly completed: For as soon as he partook and eat of the fatal Tree, that instant he died to his paradifical nature; and then found the ground in so altered a State as not to give forth proper food to him unless it was tilled: For now it brought forth Thorns and Thistles, Productions not seen before in it; and man

to turn the Gentiles *from darkness unto light, and from the power of Satan unto God.* Acts xxvi. 18. The wicked therefore will hereafter find *Darkness* to be not only a Privation of *Light*, but a real power; and that as they have worked in and by its power in this world, committing all manner of Evil, so when divested of flesh and blood, the powers of *darkness* will become manifest in and to them; and they will then experience in fact what our Lord hath declared of the wicked. *Men love darkness rather than Light because their Deeds are evil. Every one that doth evil hateth the light.* John iii. 19, 20. The Devils fled from *Jesus*: His Light tormented them.

man then, as we are now, was obliged to toil and labour and procure bread by the Sweat of his Brow. But had *Adam* been true to God, his divine paradifical Life had never been lost; Evil had never been felt in this world, nor should we have known that such a Power as *Satan* existed: For *Light* would have concealed all *Darkness* from us. But when *Adam*, opened, as it were, the Prison Doors, the imprisoned *Satan* took the Advantage, and by false insinuations and lying, never ceased until he accomplished his Purpose: For when the male and female Natures in *Adam* were divided, *Satan* perceived *Adam's* first given power to be very weak, and well nigh extinguished, and therefore thinking that now was the time to regain his kingdom, he perswaded and prevailed on the Woman to eat of the forbidden Tree notwithstanding she knew and had told him that God had declared unto them that the day they should eat thereof they should surely die. *Ye shall not surely die*; replies *Satan*, *for God doth know, that in the day ye eat thereof, your Eyes shall be opened, and ye shall be as Gods, knowing good and evil.* Gen. iii. 5.

Now

Now behold here the gradation of *Adam's* unhappy Fall. After God had put a stop to the confusion and disorder which *Satan* had brought forth in his kingdom, out of the Materials of it he formed another most beautiful world: (*Things which are seen, saith St. Paul, were not made of things which do appear.* Heb. i. 3.) and then created a Man in his own Image to be a *Prince and Ruler* over it, and to keep every thing in the good State in which he had given it into his hands; No Evil appeared, every thing noxious was shut up; the Light concealed and kept under all Darkness; and every Production of the six days Creation was pronounced *very good*. But *Adam*, who had a freedom of Will, unhappily gave it a wrong direction. This was the first beginning of the Fall; then soon an intimation is given us that the evil, before shut up, could no longer be kept from breaking forth; an undoubted proof that *Adam's* power began to fail: For the Earth wanted *watering*, it would no longer give forth its productions without it; and not only wanted *watering*, but also *tilling*; and as yet *Adam* was in such a State, that he could not *till* it: for he was not formed for it, and therefore it is

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said



said *there was not a Man* (tho' *Adam* was existing) *to till the ground*. Now arose out of the Earth a *Mist*, and watered the whole face of it; an incontrovertible Proof that evil had broke forth from its imprisonment; for in *Mists* there is something noxious.\* After this we are told that a *Tree* grew that had *evil* in it; a further proof that the *evil*, shut up in the earth, could not any longer be kept under. Now was *Adam* reduced to that State, that God in mercy divided his natures: for God created him male and female; of the female part he made a woman, and brought her to *Adam*; who, as soon as he saw her, said she should be called *Woman*, *because she was taken out of man*. Whilst this separation

\* Should not this appear clear to the Reader, let him consider the Plants of the Earth. Rain as well as it nourishes the good, nourishes likewise the evil Plants: But was there nothing evil or noxious in Rain how or by what means could it unite with and nourish noxious Plants? *Like* can only unite with its *Like*. Evil and Noxious Plants attract and draw to themselves the evil and noxious qualities in Rain, just as the good attract to themselves the good that is in it. But how great a Proof of this are the words of *Moses*! The *Tree* that had evil in it did not arise and grow before, but after the *Mist* arose and watered the Earth: No; there was Nothing before to nourish it: Nothing congenial to its Nature.

separation was performing, *Adam*, we are told, was in a *deep sleep*, caused to fall on him by God for this end and purpose: A further proof *this*, that *Adam's* first given power was lost; for Sleep is a Resemblance of Death, no Man in Sleep retains his power. Now when Evil had got into this new formed world, then he that caused the Evil entered with it, and presently followed that dreadful catastrophe that compleated the ruin of *Adam*.

But what mercy do we see in all these several gradations. Two alterations took place in man after his first creation; and these alterations appear to accompany him as he proceeded in his Fall. When the Earth wanted watering and tilling, (a plain indication that its first good State was altered,) *Moses* no more calls *Adam* the Image and Likeness of God, but says, *The Lord God formed Man of the Dust of the ground*; a Discovery that, (as there was no Man to till the ground, and yet the ground would not give forth proper Sustenance for man without tillage) it was necessary to form man so as to make him capable of such toilsome and laborious work. This was the first alteration, the second was

the separation of his two Natures to make him capable of peopling the world; for his first given power of multiplying and replenishing the earth with a good and happy Offspring, was lost with his Divine Image or Nature, and could not be recovered. *Satan* saw this, and now supposed that he should regain his kingdom, and be once more an absolute Lord and Ruler in it: But God frustrated his intention by doing something for *Adam*, similar to what he did to the disordered chaotic State of *Satan's* Kingdom: For as *Satan's* power to make more confusion and disorder was stopped, and taken from him by God's saying *Let there be Light*; so something of the like nature was done for our first Parents, and in them for the whole race of mankind, when God said to the Serpent, *I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.* Gen. iii. 15. This by after Revelations appears to be an *inspoken Light* into the Hearts of all mankind; which, if turned to and thirsted after, would do that for them, which the *inspoken Light* did to the disordered chaotic State of *Satan's* kingdom. I mean  
that



that as the Light kept the Evil from breaking forth and being mischievous, so this Light in the hearts of Men would check the evil there, and keep it from breaking forth into outward action. This Light for several Ages of the World remained a Mystery, but in process of Time was made manifest. *The Mystery, saith St. Paul, which hath been hid for Ages, and from Generations, is now made manifest to his Saints, to whom God would make known what is the riches of the glory of this Mystery among the Gentiles, which is Christ in you, the hope of Glory.* Coloss. i. 26, 27. This Mystery, St. John in the following words further explains and opens to us. *In him, that is, in Christ, was life, and the life was the light of men: That was the true light, which lighteth every Man that cometh into the world.* John i. 4, 9. And in his 1st Epist. v. 12, he further says, *He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.* To these testimonies I will add a greater, even that of *Christ himself.* *I am, says he, the Light of the World; he that followeth me, shall not walk in darkness, but shall have the light of Life.* John viii. 12. But should it be asked, what evil is that in  
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the hearts of Men, that calls for this Light to over-rule and keep it under? He, who knew what was in man, hath informed us that *from within, out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within and defile the Man.* Mark vii. 21, 22, 23. Every hour the Actions of mankind bear testimony to this Truth: The evil seen without tells us that it issued from the evil within.† It is the fruit

† Men who penetrate no deeper than the Surface of things, who know nothing of the woful Fall of Man, nor how from the *Image of God* he came to be a *Tiller* of the ground, suppose that Man comes into the world as free from blemish, as un-sullied Paper; that Sin is only an *Accident*, something picked up, and which may be thrown away at pleasure. But are Anger, Malice, Revenge and wrong Desire, *Accidents*? If they are not within us when born, how or by what means do all *Mankind* possess them? When Murder is committed, from what ground doth it issue, but from anger, malice, or revenge? *Moses* tells us that *it repented the Lord that he had made man, and it grieved him at his heart; because he saw that every Imagination of the thoughts of his heart was only evil continually.* Gen. vi. 5, 6. But does *Moses* here mean that these evil thoughts were *accidents*, and that Man acquired them, and that they were not inherent in his heart? *The Heart*, says *Jeremiah*, *is deceitful above all things, and desperately wicked.* Jerem. xvii. 9.

fruit that discovers and marks the internal qualities of the Tree. St. *Paul* calls this inward evil *the body of Death*, and cries out, *O wretched Man that I am ! who shall deliver me from the body of this Death ?* and then answers, *I thank God thro' Jesus Christ our Lord.* Rom. vii. 24, 25.

Now how clear and plain is the Similitude between what was done at first to the confused chaotic State of *Satan's Kingdom*, and what was done to our first Parents after their Fall ! The Analogy is so striking, that no discerning Eye can avoid seeing it. The Evil or *Darkness*, (which both signify the same) in the new formed world was internal, shut up and covered by the *Light*. The Evil, that Man wants to be saved from, is internal, in his heart : From thence it breaks forth, and from thence is the world filled with those Crimes and Disorders, that, comparatively speaking, it appears a mere Chaos of Evil. But this Evil could not hurt man if he would use the remedy given him ; it might always be kept under as the *Darkness* was kept under by the *Light* in the new formed world. But Man commits the same fault  
that



that *Adam* committed; he suffers the Evil to enslave him. We have in our hands God's most merciful information that *Jesus Christ* was given to us *to save us from our Sins*; but too many pay no attention to it, and are totally indifferent and regardless about it.--- When *Jesus* was in the flesh and conversant with the *Jews*, tho' they saw all nature obedient to his voice, yet would they not believe, but gave the Credit of his Miracles to the Devil, which made him complain and say to them, *Ye will not come unto me, that ye might have life.* And may he not at this day make the same complaint? Are not mankind as averse as ever, if not more so, to receive with thankfulness the Remedy given them? We indeed see evil break forth more and more in the world and are struck with astonishment at its amazing increase, and endeavour by every human Contrivance to stop its progress: But all in vain: *Without me, says Jesus, ye can do nothing.* John xv. 5. Evil gains ground upon us as it did upon *Adam* in his kingdom, until at length the divine Light departed from him. And if *Jesus Christ*, the Light of the world, be rejected by us, Evil will continue to break forth  
from

from the hearts of Men, and to increase until it brings on Anarchy and Confusion. It must, it will be so: Nothing can conquer and overcome *Darkness*, but *Light*.

Many conceive that a Remedy might be found in *Education*. If Evil was no power, I pretend not to say how far *Education* might answer the End in Question: But whilst the power of Evil exists within the heart of Man, no Exertion of men can avail to destroy it. *Education* may polish the outside, and make fine Gentlemen; it may furnish every external Accomplishment, but can it eradicate Murder from the Heart? Now is it not continually seen, and has not experience sufficiently taught us, that the higher Men are in their own Esteem, and the higher the Notions they entertain of what is called the Honour of a Gentleman, the more ready they are to revenge a supposed wrong, and to deliberately send a challenge, and commit murder. Has the finest *Education* yet put a stop to this? Does it teach its Pupils when smitten on the one Check to turn the other to the Smiter? No; so far from it, that if it does not professedly inculcate and confirm the false

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Notions

Notions of *Honour*, that too generally and fatally prevail in the fashionable World, yet neither does it remove the Evil. Essays upon Essays indeed have been written against *Duelling*, but how far have they availed to prevent it? just so far as Feathers thrown against Rocks avail to break them. Power can only be conquered by *superior* power. *No Man, says Jesus, can enter into a strong Man's house and spoil his goods, except he will first bind the strong Man, and then he will spoil his House.* Mark iii. 27.

Had *Adam* continued as God created him, the Evil both natural and moral which we feel now, had never been felt by us; the power he possessed was sufficient to keep him in the good State wherein God created him. *My Grace, saith God, to St. Paul, is sufficient for thee,* 2 Cor. xii. 9. that is, the Gift of my Power, which is in thee, is able to keep and preserve thee from all Evil. This Power was visibly seen in *Christ*, when he was upon the Earth. All nature was subject to him. He quieted the tempest by only saying, Peace! be still! he cured all manner of Diseases by only speaking. Disordered nature



ture was reduced by his powerful word to order. Devils could not resist him; when he commanded them to depart, they could no longer keep possession of the Souls and Bodies they tormented.† This gives us an Idea of the power *Adam* possessed, when first created. *Satan* had then no more power over him, than he had over *Christ Jesus*. *The*

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*Prince*

† *Sadducees* say there is no resurrection, neither Angel nor Spirit. Acts xxiii. 8. Persons who have imbibed such principles as these, will doubtless endeavour to turn into ridicule, what they cannot answer; but others, of a more serious turn, will here see how, and by what means, the Devil came to have so much power in this world, and why it is he goes about seeking whom he may devour: Whence they may also be furnished with an answer to those subtil Enemies to the Truth, who endeavour to possess Mens minds with a belief that the *Demoniacs* in the gospel were only diseased persons, whose Maladies were capable of being relieved by the skill of the Physician. *The God of this world*, saith St. Paul, *hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the Image of God, should shine unto them.* 2 Cor. iv. 4. It is the interest of *Satan* to keep us in ignorance; to make us believe that this world was created out of nothing; and when once the Mind is captivated to this Opinion, he will never cease to perswade us, that *what came from nothing will return to nothing*. This point being gained, all the Principles of the *Sadducees* naturally follow. Evil will then find nothing to check it; for being a restless power, and always striving to break forth from the Heart, it will then do so without Controul.

*Prince of this world, saith Christ, cometh and hath nothing in me. John xiv. 30. Satan and his Legions felt his power to be so absolute over them, that they even asked him if he was come to torment them before the time. Mat. viii. 29. Let no one now ask what was the power of the first Adam, for it was the same that Jesus the second or last Adam shewed openly to the Jews when in our Nature. St. Paul calls him the second Adam, to inform us, that, as the First fell, there was a necessity for a Second to take his place. The first Adam was designed to people the world with a happy Race, as good as he himself was pronounced to be at his creation; but losing this power, and becoming incapable of filling the earth with a blessed Offspring, Jesus in mercy becomes a second Adam, that every Son and Daughter of the first fallen Adam, might derive from him an heavenly nature, to enable them to live contrary to, and overcome the world; to enable them to conquer Sin in their own Hearts; and to shew forth by their Lives, that God is still manifest in the flesh, destroying the works of the Devil.*

Now

Now is there any thing, that I have here said, strained beyond the truth, or the conception of the most ordinary Capacity; any thing imaginary, or the least delusive?--- Learned men who love to go out of the common path, who can create a world out of nothing, who raise difficulties and pretend to answer them, that their wisdom may be held in the higher Esteem, may indeed object to what I have said, but they cannot possibly overthrow it.---Had our first Reformers raised their building on this foundation, their work would have been as durable and unshaken as the Scriptures, but they built, if I may speak in the Prophet's Phrase, with untempered Mortar. What one raised up another threw down. *Zuinglius* could not unite with *Luther*, nor *Luther* with *Zuinglius*. Yet both were serious men, and both preached *Christ Jesus*. But much is to be said for them, because of the times in which they lived. They found the Truth buried deep under heaps of popish trumpery and rubbish, and spent too much time in attempting to remove them; but had not the civil power united to support their cause, in all probability it would have fallen to the ground:

For



For when the People saw how they differed in Tenets, and how bitterly† they inveighed one against the other, it made many unwilling to relinquish Popery. To the Priests this was matter of triumph, and indeed became a principal Obstruction to the Reformation itself, and a main cause why it was so partial. The People were ripe for a reform, for they had long seen that the Lives of the Priests were scandalous, and indulgences began to be laughed at. A total reformation would certainly therefore have taken place, had not the Reformers fallen out amongst themselves; but had they seen Matters as I have stated them, neither would they have fallen out with each other, nor would Popery have been able to have maintained its ground: For the Truth would have shone so clearly and

† *Melanethon* amongst the Reformers must be excepted, he saw the evil tendency of Disputes, and therefore not only avoided them himself, but strove all in his power to reconcile Parties: But the Torrent was too strong, it bore down all before it. However the following Anecdote marks the Character of *Melanethon* better than the strongest Panegyric. Paying a Visit to his Mother, she asked him, what, amidst so many disputes, she must believe; and then repeated to him the prayers that she used. “ Go on, said he, Mother, to believe “ and pray as you have done, and never trouble yourself about Controversies.”

and powerfully on every person, that none but the most obstinate would have been found capable of resisting it. The plain Letter of Scripture would have supported them in maintaining, that this World was formed out of the Ruins of *Satan's* Kingdom, and that then it was given to *Adam* as his Principality; to rule and reign in it, and to maintain and keep it in that good State, in which it was delivered into his hands. That nothing could hurt him, but the wrong direction of his own will; which in time being unhappily turned to what it should not, never could regain its right position, but, going on contrary to God's Order, at length brought him to the most servile State of tilling the Ground for his Sustenance. That before this came to pass, the words of *Moses* plainly indicate that *Adam* stood in no more need of such fruits as Tillage produces, than an Angel, otherwise it would never have been said, whilst *Adam* was existing, that "*there was not a Man to till the ground.*" In the six Days Creation the ground wanted no tillage; it brought forth every thing needful, and what it brought forth God pronounced very good. But when *Moses* tells us that it wanted rain,  
and

and that a *Mist* arose from the Earth, and watered its surface, he plainly and fully enough proves to us that the nature of the Earth was altered. At first it wanted no Assistance, and what it produced was *very good*, but when Rain became needful to help and aid it by watering it, and this watering was performed by a *Mist* arising from it, then Evil broke forth from its confinement: For in Mists there is a noxious quality. But the Earth would never have wanted or called for this Aid, had *Adam* ruled as he ought in his Kingdom, and preserved it in the good state in which he received it. Clear therefore it is to a demonstration, that *Adam's* power began to decline, that his Sun was descending from its Meridian, and hastening to set.--- How gradually can we trace here his beginning to fall, 'till it ended in its full completion!---After the *Mist* arose, then a Tree that had Evil in it grew from the earth, and in that evil entered *Satan*, the *Prince of Darkness*, who was before shut up by the *Light*, and confined from causing further confusion and disorder, but as soon as he had gained admission, that instant he set every Engine of mischief at work to ruin Man. But here observe



observe how *Moses* changes his Language; at first he tells us that *God created Man after his own Image*; now he says *the Lord God formed man of the dust of the ground*; this was to signify to us, that suitably to the State to which *Adam* was falling, it was absolutely needful to form him; for *Adam* had begun to fall, nor could he possibly return, and recover his first State: And as he could not do this, so neither could he execute God's first Purpose, of peopling the world with a good and happy Off-spring. But as it was the full purpose of God that the world should be peopled by *Adam*, and as this could not be done by him in his perfect State, God so ordered that it should be done in the way it could be, in his imperfect State, and therefore divided his two Natures, of the female part he made a Woman, and when this division had taken place *Satan* soon effected his purpose. Both *Adam* and *Eve* partook of the fatal Tree, and destroyed themselves; that is, then the divine Life departed from them. But *Satan*, tho' he so far compassed his Point, yet did not wholly accomplish his design, he supposed that now his Kingdom would revert to him, and that he should

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again

again be an absolute Prince in it ; but God a second time checked his power, and gave the lost kingdom to another King, *King Jesus*, who should rule and reign over all Evil, and tread *Satan* under his feet. This, tho' the knowledge of it is almost lost at this day, was well known to the first Christians : They knew, that Christ was in them as a Seed of Life ; they knew, that they had the Gift of this Light in their Hearts to overpower the Darkness or Evil in them, and to deliver them from its bondage. The Children of this world were not indeed acquainted with this Mystery ; which explains to us St. *Paul's* question to the *Corinthians* ; *Know ye not your own selves*, says he, *how that Jesus Christ is in you, except ye are reprobates ?* 2 Cor. xiii. 5. No ; Reprobates did not know this, but it was known to Christians ; and the Language was familiar to them. *Polycarp*, a Disciple of St. *John*, was not afraid, at the hazard of his life, to own to the Emperor *Trajan*, that *Jesus Christ* was within him, and that *Christ* was *the Light of the world* ; and that thro' this Light in his heart he was enabled to see the Errors of the Heathens, and to live by its power contrary to evil. To this Language  
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the Emperor was totally a Stranger, but had he known the Origin of Man, and from what an height he was fallen, and how he came into this State of Slavery, to be a poor laborious Tiller of the ground; instead of ordering the good Bishop to be thrown to the Lions, and torn in pieces by them for the Diversion of Reprobates, he would have received him with open Arms, and wished to have heard more of such divine Truths from his Lips.

But Man by nature is blind to Truth: Even with the Scriptures in his hands he mistakes what is written therein, and yet how clear, simple, plain and unperplexed are the Deductions which I have drawn from the Letter! I have not advanced one *Opinion* of my own, nor written in support of any one's beside. An Opinionist may cite abundance of Scripture Texts to support his Notions, but this can never make *that* right, which is fundamentally wrong. Had *Calvin* seen how powerful and glorious a Creature Man was at his Creation, and how he afterwards came to be a Tiller of the ground, it would have given a different turn to his Conceptions,



ceptions, and neither he nor any of his Admirers would ever have consigned a part of their fellow creatures to eternal Misery.--- All the Volumes that have been written to support the Doctrines of Men, when brought to this Test, must fall before it ; like *Dagon*, the God of the *Philistines*, before the Ark of the Lord. For who that saw how grand and noble the Entrance of Man was into this world, even in the Image and Likeness of God ; and how he fell, even into a State of Bondage to all the Elements, over which, as was seen in the second *Adam*, *Christ Jesus*, he before had a supreme Authority ;--- who that saw how it was thro' the Gate of a Death to his first Divine Life, that he entered into this world, full of misery, and that all his Descendants, as well as himself, must pass thro' the gate of another Death, a Death to this present Life, and then commence eternal Spirits ; and all this as independently of Opinions, as Summer and Winter, Day and Night, which have gone on in their own working way, and so will go on, to the end, let men think, write, or talk what they will about them ;----that we are only here for a short time, and often turned  
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out from hence on a sudden ; and that all these things are realities, and not idle fictions of Wit and Ingenuity ; who I say that rightly considered these things would write or contend for Opinions, or think any thing worth his Attention but how to regain that Kingdom possessed and lost by the first *Adam*, and now recovered and opened again to our Entrance by the second *Adam*, *Christ Jesus* : Who, as a full proof that it belonged to him, and was become his rightful Kingdom, did, when he hung upon the Cross, promise the dying Thief near him, that *he should that Day be with him in Paradise*.--\*Paradise therefore, blessed

\* It is worthy of Remark that the word *Paradise* is not to be found in the three first Chapters of *Genesis*. The Garden of *Eden* indeed is mentioned, but out of this grew the Tree of knowledge of *good and evil* ; this State therefore, where evil existed, could not possibly be *Paradise* ; besides this, *Eden* was not planted, Gen. ii. 8, 9, 'till the Earth both wanted watering and tilling. But how many, without considering this, have written that *Eden* was *Paradise*, because the word *Eden* signifies *pleasure and delight*, nay many have gone much further, even to fix on the Spot where the Garden was planted. Men, who have no other ground to write from than Conjecture, know not where to stop. *Adam's* Kingdom was undoubtedly *Paradise*, but no Evil existed in it ; it was that State, in which God himself pronounced every thing to be *very good*.—Perhaps this misapplication arose from the Greek word *παράδεισος* signifying a *Garden*.

blessed be God, still exists, only it has  
 changed its *Prince*. This *Prince*, in love  
 and pity to Man, followed him into this  
 wretched world to inform him of this, and  
 to let him know when he leaves this painful,  
 laborious life, that thro' him he may enter  
 into that Paradise: Where no tilling of the  
 ground will be wanted, but where, as in the  
 six Days Creation, he will find every thing  
 very good: Where no Evil can possibly en-  
 ter to disturb his Rest; for the Prince of  
 darkness is conquered. *Christ Jesus* hath  
 gained the Victory, and *Satan*, tho' power-  
 ful, can never pluck those that love their  
 Saviour out of his Hands.

O how vain! how delusive are all the  
 Schemes and Inventions of Men! *Peter*  
 standing before the *Sanhedrim* declared unto  
 them, that there was no other name under  
 Heaven given among Men, whereby we could  
 be saved, but the name *Christ Jesus*, and  
 faith this same *Jesus*, *without me ye can do*  
*nothing*. Salvation looked at in this Light  
 sets us free from all the bonds and galling  
 chains of Sectarism. But what shall become  
 of those, who, when *Jesus* calls them from  
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the love of this world,† rivet their Hearts faster to it; who, when he calls them to *hate this life*, think, wretched as it is, that they can never have too much of it; who will heap up riches, tho' they know not who shall gather them? We brought nothing into this world, and it is certain we can take nothing with us. We are all hastening with the utmost Speed to Eternity, but who lays it

† Not one word in the Scriptures do we find in praise or favour of this World. *I am not*, says Christ Jesus to the Jews, *of this world. Ye are of this world. Ye are of your father, the Devil. The whole world*, saith St. John, *lieth in wickedness. Love not the world, nor the things of the world; if any Man love the world, the love of the Father is not in him. If any man hate not his own Life, he cannot*; saith CHRIST JESUS, *be my Disciple. Be not conformed to this world*, saith St. Paul. *The wisdom of this world is foolishness with God.* Much more might be collected, but this is sufficient to shew that this world was not designed for man in the State it now is: But too many not seeing this, and finding things in it grateful to their appetites, and pleasing to their senses, make it their home, and seek for no better Country; although they have daily instances before their Eyes, that they must die, nay that they may be taken away suddenly; and often see their fellow Creatures plagued with divers Diseases and sundry kinds of Death: But nothing alarms their Apprehensions nor turns their thoughts to Eternity. They love the world and neglect their Soul. Flesh and Blood is their Idol. They live Strangers to God, and Aliens to Christ Jesus; and, tho' called Christians, they live and die in the deepest Pagan Ignorance.

it to heart ! But when we die, that instant we commence Inhabitants of an eternal Kingdom, and to that Prince, whether of Light or Darkness, we have served in this world, we shall be Subjects in the next. If *Satan*, the *Prince of this World*, has been our Ruler in this Life; when we put off this mortal Body, we shall really find ourselves in his Kingdom. *Know ye not, saith St. Paul, that to whom ye yield yourselves Servants to obey, his Servants ye are, to whom ye obey; whether of Sin unto death, or of obedience unto righteousness?* Rom. vi. 16. But if the *Prince of Life*, *Christ Jesus*, has been our chosen Sovereign, and from the heart we have served him, he will receive us into Paradise. These two Kingdoms will separate and divide all the Children of fallen *Adam*, not by any secret decree, but through a sameness of nature and corresponding Fitness.---What avails it therefore to multiply modes of worship; or to cast ourselves into different forms of Religion? The *Pharisees* thought they should be heard for their much speaking; but both their prayers and alms were held in detestation. Their Addresses to God were of the nature of the Addresses of the Heathens to their

their Idols. The Baptist called them by the name of Vipers, and our blessed Lord denounced woe upon woe against them: But had they properly consulted the books of *Moses*, for they had them in their hands, they would have given them the same Information of the creation and fall of Man, as is here laid down. They might have seen from what an height he was fallen, and their Law would have taught them how and by what only power they could be raised: For *St. Paul* bears them testimony, that *the Law was their Schoolmaster to lead them to Christ*. Gal. iii. 24. But when *Christ* took on him our nature, and visited them in it, tho' they saw all the Elements subject to him, and that his word controuled them; tho' they saw evil Spirits fly before him, and acknowledge his power, yet they were his greatest and most irreconcilable Enemies. Unhappily they had got a righteousness of their own, and would not part with it. They punctually observed all the Ordinances of their Religion: were outwardly pious, and scrupulously exact: gave much to the Poor, and were great Patterns of Morality: But he, who knew what was in man, declared them full of De-

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ceit and Hypocrisy; and compared them to  
 decorated Sepulchres, beautiful to look at,  
 but within full of rottenness. All this out-  
 ward Piety, of which they had got the pos-  
 session and Credit, was the sole Reason that  
 they opposed *Christ Jesus*. They imagined  
 God to be pleased with their performances,  
 and that he who was the strictest observer of  
 them, was the highest in the Divine favour.  
 But whilst they were so attentive to their out-  
 ward Conduct, the Evil within their Hearts  
 gained ground upon them, and at last broke  
 forth in all the rage of hell, and fury of De-  
 vils, against the meek and humble *Jesus*.---  
 Too well pleased with the old, they would  
 have no new and heavenly nature: Unsound  
 in all their Notions, they had not one true  
 Idea of themselves, or of Heaven. No Peo-  
 ple ever enjoyed greater Advantages; for they  
 saw *Christ*, of whom their Law spoke, in the  
 flesh; they saw his astonishing Miracles; saw  
 every thing that carried with it the strongest  
 Evidence that he was their *Messiah*: But tho'  
 they saw, they would not believe; loving  
 darkness rather than light, they chose to  
 live and die in their natural State. *I am,*  
*says Jesus to them, the light of the world,*  
*but*

*but ye will not come unto me that ye might have Life.*

This discovers how wrong a turn mankind may take, and what a power there is within them to resist the Truth. Had the *Jews* seen, as their Scriptures taught them, what Man originally was, and how he came to be a *Tiller* of the ground, they could not have so opposed and rejected their Saviour: But *they had Eyes that saw not, Ears that heard not, and Hearts without Understanding.* And is not this too much the Case of all Christendom at this Day? With the Scriptures, the best and clearest information before them, is not *Christ Jesus* almost universally rejected? *Have the Rulers believed on him?* Is not the *Reason* of fallible Man preferred before him? But what has all this produced? Are learned men any better? Are the unlearned mended, and become more tractable? Alas! They have even lost the Simplicity of Nature: In general they are become exceeding wicked. The Evil in their hearts, having nothing to check it, breaks forth daily in new and various Crimes. The Severity of the Laws cannot suppress them; And will it not be worse,

worse; whilst *men love darkness rather than light*? *Darkness*, or *Evil*, will increase, in proportion as the *Light* of the world is set at nought by Man. *Nature for a long Time* has been disquieted, and borne her testimony that all is not well. The variety of Convulsions the World has suffered is no doubt in consequence of the Evil that prevails in the hearts of men. Earthquakes and unfruitful Seasons are apparent Signs that the God of nature is displeased with us. Adultery and Murder, Theft and False-swearing, Fraud and Cheating, Fornication and Drunkenness never appeared more openly in the world. But would Sin prevail with so high an hand in every Station of life, should we see so many Wives unfaithful to their Husbands, and so many Husbands untrue to the Marriage Bed; Should we see so many undutiful Children, and so many wicked Parents, were mankind made to know what they were at their Creation; how they came into this State of Slavery; to be poor laborious Tillers of the ground, unable to maintain and support themselves, unless they procured daily Bread by the Sweat of their Brow? I am apt to think we should not, unless Men totally re-  
jected



jected the Scriptures, and shut their Eyes to their own existence; for when a Son of *Adam* should see from what an illustrious State he is fallen, in which he originally possessed all power, and that he could not by any means or strength of his own, return back again to it; but that a Saviour was given to effect for him a Possibility of such return; and that this Saviour is not at a distance from him, but near him; even in his heart, to preserve him from the Evil there, and to save him from his Sins; and when he should see that he must die, and knoweth not how soon; such an one must indeed be wholly under the power of *Satan* and Evil, not to feel in himself a Desire to turn from darkness unto light, and from the power of *Satan* unto God.

Moral preaching has had its day, a sufficient time to discover whether mankind could be mended by it; but is the World grown better? Nay is it not evidently worse? And will it not then grow worse and worse, 'till a better Remedy be applied to the Evil?--- This Remedy I have in this Tract pointed out. This Remedy was offered to the *Jews*, but they rejected it; they set it at nought; but

but look at them and behold the Effect! they are to this Day a dispersed People among all nations, to be a constant and lasting *memento*, wherever they reside, that this came upon them for despising their Saviour. When they declared that they would not suffer *Jesus* to reign over them, then said *Jesus* to them, *Behold your House is left unto you desolate*,† that is, then the Light of the world, the Light, that lighteth every man that cometh into the world, departed from them, and left the Evil in their Hearts to its own workings; that all mankind might behold in the Calamities that befell them, what destruction must follow and fall on all nations and individuals, who despise and reject the Saviour of the World, *Christ Jesus*.

† *Titus Vespasiani*, when he laid Siege to *Jerusalem*, was shocked with the Carnage which the Jews made amongst themselves. Instead of defending their City, and fighting against the common Enemy, they divided into Parties, and fought with each other. The *Romans* knew not the cause, therefore their Astonishment was the greater to see such heaps of dead Bodies thrown over their Walls. But the Cause was their foretold *desolation*; they were left to themselves; the Light of the world departed from their hearts; that not only they might feel the sad Effects of their folly, but that after ages might see what confusion and disorder the evil in the hearts of men, left to itself, is capable of producing.



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